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training was distinctly wider in the sphere of inscriptions and of the Civil Law, which training appeared in his earliest productions, e g de Collegiis etc Kiel 1843, when he was in his twenty-sixth year. In his grasp of the literature proper the older man (taking Greek too into consideration) held his own, I am sure, in any comparison, then, or now.

Whence young M got his travelling stipendium, I do not know; but his triennium in Italy and France 1844-47, from his 27-30th year, contributed much to his making. In 1848 for a short time he was a newspaper editor in his native country; did he there imbibe the liking for crisp and taking phrase?

Soon after the important movement of 1848 M went to Leipzig as prof. extraord. of Law (n. b.); in 1850 he was deposed for his record of 1848. In 1852 he became full prof. of law at Zurich, in 1854 he went to Breslau, in 1858 to Berlin. In 1854 his Roman H. began to appear; in 1856 the third volume came out which carried the story to Pharsalos 48 BC.

Ritschl who had been very friendly to M and had availed himself of his cooperation in the preparation of his great volume of Oldest Latin Inscriptions, though *sub rosa* at first, when M was decidedly off color in Berlin, Ritschl, I say, was startled by M's handling of Cicero, and expressed his dissent from "the unsurpassed master of *subjective* historiography" by reprinting, in the *Rheinisch Museum*, 1856, Bunsen's characterization of the Roman spirit (Egypt vol 1), and afterward transferred all this into the 3d volume of his *Opuscula*. What Ritschl considered the best he knew, must be pretty good. But Bunsen's book is accessible I believe in English.

Now then, to return to the Spirit of Roman history and to its farfamed hierophant Theodor Mommsen, the latter on p 203 of vol 3 (1856) used this dithyramb, trembling on the verge of the permissible, if he does not indeed pass far beyond it: "es ist ein Irrtum und mehr noch ein Frevel gegen den in der Geschichte mächtigen heiligen Geist, wenn man Gallien einzig als den Exercierplatz betrachtet, auf dem Cæsar sich und seine Legionen für den bevorstehenden Bürgerkrieg übte." This is quite Hegelian, in the *weltgeist* business: Hegel, you must remember, in Jena oftime (1806) was full of admiration for Napoleon as the (newest) manifestation of the *Weltgeist*. How the *Weltgeist* provides St Helenas for his favorite incarnations, or the daggers of Brutus and Cassius, we do not learn.

After all, we must try to be fair even to Mommsen, one of the most brilliantly unfair writers of the last century. To give credit to an act or agent, for ulterior and ultimate and utterly remote developments, is an intellectual operation, or an emotional attitude with which it is not worth while to quarrel, for it is largely in the subjective domain of likes and dislikes.

But what is it that stirs the quivering emotion of the younger Mommsen? What is it that the hundred thousands of Kelts bled or were sold into slavery for? It is this, that Germanic Europe is classical, that people read Sophocles *con amore* and not look upon him as a remote thing of learning for the few like Sanskrit and Assyrian. Indeed, half a century ago, when every future judge, manager of a government bureau, physician, or what not, had to go through his Greek course will he nill he (for this seems the true etymology of the current willy nilly), it did indeed look as if classicism was to be the skeleton of school culture at least, in perpetuity, and now it is not quite so sure any more.

The French indeed revere him no less than the Germans revere Arminius. At Alesia the former has a towering monument as the giant figure of the other rises above the porta Westphalica.

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N. S. SHALER, *Chairman*.